M2305 . Barn Wednesday 10-3-73 [redacted]

Must Remain in
Transcription Room

MR. NLYAND:

Robert has some other business to attend to with the town board and it is important that he goes there, so I am substituting.

Just a few remarks before you can start asking your questions. Next Saturday I will not be here. I will be in Brewster for family reasons. So you can decide with Nishamura's what you want to do on that evening. And also on the 16th of this month, I'm going to the West Coast. I hope to be back before my birthday, spending about 9 or 10 days there. And that's all I have to say. Now you can start talking. But you have to make allowances for my eyes, hah? So when you, even if you move your arm up or so, maybe I cannot always see it well enough. So you speak up.

I think that questions and answers are at this present time, much more useful than for me giving a little talk because when, when I start talking then I drag in one thing and another, and although it may be logical it is probably a little bit too concentrated sometimes. And you will not remember so much of it and only a general taste. But when you ask a question everybody can be interested in it, because it has to be about your attempt you make, the way you Work, how you face different things and what kind of an answer ~~might~~ may be necessary for it. So it also creates within yourself an attempt. And I always believe in an atmosphere. If I am concentrating with certain thoughts or feelings within my personality, I start to have an atmosphere which is corresponding to that. And when it is a state of certain excitement or a very deep wish, it is the state of my being at that time, that starts to exude, it starts to create for myself an atmosphere which then can be felt. And it is that kind of a level that I think we can have, when everybody is attentive, willing to find out, have the proper attitude, support the person who asks the question so that then you really participate. And then the level of the meeting is probably much better than

when I only talk. Because, I don't know about your reception; but I do know about your state when you start to ask questions. So let's have conversation.

GRIFF FASSETT: Mr. Nyland.

Mr. Nyland: Yes.

Griff: It's Griff.

Mr. Nyland: Yes, Griff.

Griff: Ah, last week in our small group meeting two ideas of Work came up. And I'm told that on Friday, perhaps the whole question was answered, but I would like to bring it up again because I wasn't at Friday.

The question had to do with how does one work, what is the method of Work, and I for a long time, have had a father fixed idea about that, which I explained at a meeting, and there were several people who took exception to what I had to say about the way I Work. So I would like to raise both the way I work, and what I heard in the meeting, so that I can get a little clarity for myself. What I said for myself was, that I, when I attempt to create a little "I", the emphasis is for me is to have something be aware of my life or my existence impartially and at the moment; and the other idea was to create something that could be aware or present to the body or it. And I think perhaps, I thought about it a great deal this week, that I may be leaving something out, because, perhaps by just having an awareness or trying to have something aware of my life I may be leaving something out which might be in the area of self-knowledge. That is, I'm not learning something about the form and how it operates, but I'm, at least for me, Work, ah, I'm trying to go straight to being, as it were, or to the life that's behind the form and I; my thoughts about it, I feel that perhaps there's a link or a step there that perhaps I'm going, leaving out. And what I would like is perhaps some clarification on those two ideas about Work. One creating an "I" to observe the form and the other creating an "I" to observe the life behind the form.

MR. NYLAND: Ya, I would say that if last Friday we talked about certain things that might give an answer, the simplest would be for you to listen to that kind of a tape to see if it would give that answer also to you. But it is a very good question and of course it can be considered as a questio by many of us and I would suggest that, who feels that Griff is looking--leaving out something or how would you like to augment or elucidate whatever comes to your mind. So everybody can now speak. It's a very simple question. It is a description of Work and whatever you understand by it, by this time everybody ought to know what you understand by Work. So, let's hear it.

John Osher: I also would---

MLN: Name your name.

John: John Osher. I've also been working the way Griff describes it, and it's also been a question for me and I never knew if it was quite right because I haven't really emphasized so much the observation of the body than the observation of life itself. So I'm just more or less asking the same question as he is instead of answering it.

MR. NYLAND: Well, did you get an answer?

John: No, I haven't found an answer, and I'm glad it was brought up so clearly because now I can ask it also with him.

MR. NYLAND: YUP?

: Mr. Nyland? Something that comes to my mind is you're Working and you're creating something that can see the form and if its Objective, Can't--I mean, you have results, so it seems that it wouldn't matter whether you were focusing it on the form or the life behind the form, if it is a real result.

MR. NYLAND: Griff, do you hear that?

Griff: Yes.

MR. NYLAND: Is it something that you can use?

Griff: I think so.

MR. NYLAND: Don't say yes when you mean no.

Griff: No, ah, see, the idea of self-knowledge. I thought about, what is

self knowledge this week, and if self-knowledge, correct self knowledge is based on objective data and then I would think that one could observe the form to at least collect data that would go into a self-knowledge that would be useful. That is my manifestations.

MR. NYLAND: Ya, it brings up different questions, huh? Why self-knowledge? And that of course implies that if I do have knowledge of myself, what is the use of it? And then why should I want self-knolwedge in order to grow up? And what can I expect when I use it then for the purpose of growing up, that the self-knowledge will help me to achieve a certain aim.

Who has more? Come on, say- ya--

Cynthia: I wanted to say that..

MR. NYLAND: Oh, that is your promise wasn't it.

Cynthia: Yes sir.

MR. NYLAND: Here it comes, Well Cynthia, never mind the introduction.

Cynthia: Having considered that question for myself in the past, I've resolved it in my own Work knowing that the form for "I" is only a representation of the life behind it. And in that light, it no longer becomes a problem for me. Is that meaningful to you, Griff?

MR. NYLAND: I think he has to have a little bit more practical reason. I think it is true that the "I" can be a fiction. And that at a certain point in the development, one really doesn't care very much any more about the method as long as there is a certain state that is reached. But that was really not his particular problem. He made a distinction between two ways of looking at Work and he was thinking that perhaps he left something out.

Who will continue? Ya?

Judy: This is Judy. I think that, that a basic problem of mine is in having both of those kinds of experiences in trying to dictate to whatever it is that sees, what it should see.

MR. NYLAND: Ya, I think that's the difficulty. That you have in mind

something that you would like to see and start to define it. And in that way you would get self-knowledge, that you might say, belongs to you.

Griff does that help any? If it doesn't, continue to talk, Say...

Ron: Mr. Nyland, it's Ron Hayes. The question I would almost ask Griff is, what would be the results that he's had, because for me, in my attempt to Work, it's an attempt to create an "I" and as I understand it, any information that I receive, in that kind of an attempt is, is from "I" being aware of me. So I understand it as facts of awareness, and in the beginning you start out as a registration and it's only after a long period of time that the building up of this "I", that I actually receive such kind of objective information that I use in a way of knowing myself objectively.

MR. NYLAND: Ya, but that doesn't explain it yet, because why would you want objective information? And there's still a question; why do you want self-knowledge?

Jacque:

Jack: Mr. Nyland?

MR. NYLAND: YA, Jacque?

Jacque:

Jack: Ya, . It's a, for me it's a question of motivation, of why I want to Work, and a-I think between the two approaches that Griff is talking about, there's a difference of motivation. At least in as far as I understand this, in as far as I can relate it to my own experience with Work. To look for information about myself, which is something that I feel I'm starting to look for or to desire, it comes from a certain dissatisfaction with myself, repeating myself or something of that type. For me to look for a little "I" observing my existence does not take place, this thing into account. It's...

MR. NYLAND: A little clearer, Jacque. I think you're right about the motivation; that certain things have to be done because of certain other things existing. And for that you have to have, first starting out with what you are. So you can say (in the first place) that self-knowledge has to do with to find out what kind of an instrument I am. If a man is an instrument. If his personality exists for a certain reason and then if I have an aim,

trying to define what I would like to be then I look a myself and to see if it is suitable. But then when I look at myself and I want to get knowledge, then I want to make sure that the knowledge is correct. So I think the motivation comes in to define your aim, but the question of Griff was, using whatever he knows about a method, one way or the other, which one is the best or is better than the other, perhaps no difference, do they both lead to the same aim? And in the end, like Cynthia says, it doesn't matter at all, provided I reach the state in which consciousness becomes a light for me.

Who else has something to say about that?

Ya? Rupscomb.

Lee: I was wondering...

MR. NYLAND: Who is it?

Lee: Lee.

MR.NYLAND: Ya, Lee, do you know? Go ahead, Lee.

Lee: Well, I always hesitate to say I know.

MR. NYLAND: I know, it's all right, you try it a bit. But I think there are several people here who have been trying to Work already for many years. And if I were you, I would listen first. Don't you think ~~that~~ that's better? I don't mind that you speak, but I would like to hear from other people. There are lots of people here who have been struggling with this particular kind of problem for quite some time , and I would like to hear from such older people. So who's there now, who feels that ~~they~~ he can say something based on their own experience?

Griff, who was in your little group?

Griff: Bruce Arciero is in the group.

MR. NYLAND: Is he here? Is Bruce here?

_____: No.

MR. NYLAND: Who else then.

Griff: Well, Mike Longo, Roslyn Gold, Jeff Flanagan wasn't there that night. He's not here,

MR. NYLAND: Anyone of those here?

Enid: Yes.

MR. NYLAND: Who?

Enid: Enid

MR. NYLAND: Can you talk as if you are in the little group.

Enid Wilde: I don't understand what it would be when I thought about it and made efforts, I don't understand what it would be to observe life without form. I can only try to observe my body, and , and see the fact of my body existing in the hopes of creating an "I".

MR. NYLAND: Ya, I think that you are right, but don't get stuck on this question of separation of form from life. It is the only way by which an "I" ~~can~~ actually can get right the right kind of information. But it keeps on observing your body, the manifestations of it, and of course because of that, the aliveness of it, and I would simply forget about that because we are talking still about what is this manifestation and why the ~~this~~ manifestation in being observed by an "I" can be helpful for Work on oneself.

Arlene Prince: Mr. Nyland?

MR. NYLAND: Ya.

Arlene: It's Arlene.

MR. NYLAND: Ya, ff

Arlene: Griff, I know that when my, that I needed a method, that ~~and~~ I cannot go directly to the light. And that I found that when my wish has been strong enough. If I, having that strong wish, that if I try to then ~~to~~ create an "I", having my body engaged in motion, and wishing an "I" to record impartially the existence of this body. When that has been strong enough, its, its gone over into a moment existing in which at that point my body exists and at the same time life exists. And the fact, the self-knowledge of which I'm capable, of which I aim to accumulate now, is the fact

that I exist. I know there is much more to it, but I'm, I strive with what I'm capable to, just to be able to reach that one moment right now, and then I know I need that method for it.

MR. NYLAND: All right, Griff? Griff will you now restate the two different ways you tried to expess before? To define it so that everybody can hear now, what we are talking about.

Griff : The approach that I have taken is to create a little "I" that could observe my life. And the other approach talked about was to create a little "I" to observe the body or the form or it, and I, I like what Arlene said, but I think that often times I go into a physical activity when I, usually when I Work it is in a physical activity, but the emphasis is to create something to observe the life, at least it may not be stated in my mind, but that's the direction that my desire goes in. It's a, without sounding holy, it's like trying to have a connection with a higher something, that I create myself, a God.

MR. NYLAND: But supposing now, that you observe your life. What will it give you? In what way do you think, supposing you say, my "I" observes my life. What is that, your life?

Griff: Well, I don't know, what's what I'm going to find?

MR. NYLAND: You see what I mean is the question of observing your life becomes dependent on how you life is expressed, the way we are.

Griff: Yes.

MR. NYLAND: And therefore, when I say I observe my life, I really don't mean that, I mean there is life in my expression. So I recognize life, but if I just consider life, I would say it is quite monotonous. Life is a force which is in operation. If I just take it as a force functioning without any further description it becomes quite clear that all I do is to observe that. And I can say, yes it is life in motion. But, then I get stuck, because what else is there to see? It only becomes interesting when the force as such, that is my life, starts to become

expressed in different forms, there I become interested in the form it takes. I all the time think, and I know, it is a form of life, but that ~~which~~ what is being observed remains the expression, which is in this case my body.

Who has other ideas about it? Ya.

Jerry: ~~Weser~~ Mr. Nyland, This is a

MR. NYLAND: Who is it?

JERRY: Jerry ~~Wilson~~. Weser.

Mr. Nyland: Ya.

Jerry: The whole value of what I'm trying to find here is that my body is the only unity that is in my life. My life is so spread out thin and fragmented that there is no "I" there's only . . .

MR. NYLAND: Now wait a minute, wait a minute. Your body is the only unit expressing life?

Jerry: Well, it's the only thing that is a whole, a coherent whole.

MR. NYLAND: How about your brain?

Jerry: It's split up. I don't feel like that I can use it.

MR. NYLAND: Split up? Your brain?

Jerry: Yes, there's thought forms that aren't, I,

MR. NYLAND: Ya, it of course ~~exists~~ consists of different departments as I've called them, but it's all brain matter, isn't it?

Jerry: Yes.

MR. NYLAND: Your body is ~~all~~ also just as much split up. There's an arm and a hand and a foot.

Jerry: It is, but it moves together and it works together.

MRL NYLAND: Sure, so does the brain.

Jerry: Well, I don't feel like my "I" is strong enough to observe my brain, so I thought I'd observe my body.

MR. NYLAND: No, no that is another question. We're only describing

your personality. And you said that the body was the only unit, as it were, where life is. Life is all over.

Jerry: Yes, but the body is the only thing that manifests the unity.

MR. NYLAND: Oh no, your brain is manifesting. There are thoughts in it. The brain is constantly being fed by your sense organs. Your heart and your solar plexis is active. So you cannot say it is only the body. The reason why we use the body for observation is entirely different. There is a definate reason for it, but you cannot say that life is only expressed by the movements or the manifestations of the body.

Jerry: Well, I've understood that by learning how to observe objectively, impartially the manifestations of the body, that then once youre able to achieve that then you could begin to observe objectively and impartially the life of the mind and emotions.

MR. NYLAND: Ya, I think that's right. That is right. We start with the body because it is the easiest. But for that you cannot say that life is only in the body. If you want tonarrow it down as a description of a method you can say that since the method is only concerned now with the observation of the body, we only consider that as life. But that wouldn't be the right kind of a definition of a person. But in any event, go ahead. What did you want to say about it.

Jerry: Well, I was just trying to relate to what Griff was saying and I'm trying to develop muscle in my "I" by having it grow strong enough to be objective to the manifestations of the body.

MR. NYLAND: Well, you come again to the same place. That you are dependent on the observation of the manifestations.

This question had to do with life. Did you understand what I said, Griff?

Griff: Yes, I think so.

MR. NYLAND: So it is a little narrow the way you looked at it. One has to go further than just saying I observe life. But the question is interesting because it really comes down to motivation as ~~Jack~~ James says; what is the real reason that I want that kind of self-knowledge? And after I have it, what do I do with it? What kind of other conclusions can you draw or describe what you are busy with, or the difficulties that you might have had when you say yes, the form ~~have~~ become transparent and therefore the "I" observes only life. But the other day I ~~said~~ said that even with the transparent form there is usually a little outline left that really I cannot get rid of so easily.

What other?

Vincent: Mr. Nyland.

MR. NYLAND: Ya.

Vincent: It's Vincent.

MR. NYLAND: Yes, Vincent.

Vincent: I've recently been trying to formulate what self-remembering means to me. And ~~I~~, when I first heard that term, self-remembering, when I first learned about Work and it had a lot of meaning for me then, but I don't have a complete retention of what my original understanding of it was. And I was listening to a tape recently from a few years back and you said that ~~I~~, when we try to self-remember, we try to contact a part of ourselves that was pure, at birth, or how we were ~~when~~ before personality was formed. And then ~~I~~, and and you said that self-remembering in itself was not an objective but that we had to make some kind of effort along with that and I don't understand how it's related with creation of an "I". If I try to self-remember I try by some function of my memory to, to remember ~~what I saw~~ recall in whatever way I ~~needed to see~~ can conceive that to mean ~~that~~. But I don't understand how an effort is made. If I could contact that, that pure part of myself, would this be the same as, as

an "I"?

MR. NYLAND: Who has ideas about that?

Richard Mandel: Mr. Nyland?

MR. NYLAND: Ya.

RICHARD: Richard Mandell.

MR. NYLAND: Ya.

Richard: Vincent, the term self-remember for me has always connotated, and this is just for myself, to remember my existence. Not self in terms of some pure, purity that I knew once, but just to remember myself and that I exist in the world. In the sense of, just as Work reminds me that I exist.

Vincent: Well that's, I, I understand that, that's basically something like what I mean, but I remember Mr. Nyland, I remember you definitely saying that it has to do with precontacting something.

MR. NYLAND: We talked at that time also about a small "s" and a capitol "S", didn't we. Vincent: Yes So that there are really two possible interpretations of that self-remembering phrase. What Richard says is right. I remember that I exist. This is my self. And then it is just my personality. But when I want to have an impetus for Work. I want to remember that what I am in reality. So that I get away from this performance of myself on this earth, where I simply take on this particular kind of form. And I wish to remember, why this form happens to exist. In the first place I say, of course, that it has life in it. Then I become inquisitive. Why is this life now in this form and why did it have to be bound by this form? And therefore if I want to remember my life, as my real self. You see even there I must make an allowance for, because if life is contained in this form as soon as it would be free from this form it would be life as a part of life total. And should I consider that what I am, life and form going under my name or

as a certain entity which is represented now by my personality. Even if we go as far as saying that what is my magnetic center and that is the central point perhaps of my Self with a capital "S". Then it's still a silly question. Is that magnetic center really mine? It's an interesting process to think about, because at the time when I was conceived or born; what then appeared? What was that of me? All of it got my name. And it must include that what is the totality of myself or certain parts of myself. But in the that what I am myself, that what is now manifesting as a person, It has already three different layers of existence of differences, you might say, of quality. And one, I say it is periphery on the manifestations which I call superficial. And there is something that is within more and more towards the center of myself and I call it essence, and then I say that what is really the point of my own self as I really am in reality, I call it magnetic center. So that kind of a problem is very difficult to say. Because if I now die, my body, mostly the manifestations of the body, will of course cease to exist. Then what is there of essence, and that what is then life in that essence, Does it leave the essence? Or does it continue to exist as a form of life? And my magnetic center connected with it, which then perhaps could have my name? Do I appear afterwards as a spiritual being not having a body but just the same having perhaps the beginning of a Kesdjian body and the beginning of a soul body? So really what I mean by my Self when I want to go back to what I am in reality, is a reminder of that what is now bound which should be loosened up and set free, and then could consist in the reality of a certain Self with a capital "S". Is that clear? Vincent

Vincent: Yes, yes, that's that's. (what I wanted to hear)

MR. NYLAND: All right?

Vincent: Thank you.

MR. NYLAND: You see now if I consider myself that kind of a person, having at the present time, a form and living on earth and happening to think about the possibilities of freedom, then I employ a variety of different things with different perspectives. Because then I say that even if my magnetic center exists at the present time as a point, and it is there that the reality of myself starts; then if I do die, what happens to that? Does it continue like that or does it still have a certain function to fulfill even without my body? And then I come to a conclusion that that what is alive in me has a very definate reason for existing even on this earth. But when the existence of my earth, of myself is doing to this earth, which is my body, then that what I still am essentially and what I am in the universal sense as magnetic center, continues to exist. And then I question myself. Does that still have a reason for existence wherever it may be and does it also have a task for setting itself, that is that what is my Self, free from my physical body? Does that still have to Work in order to fulfill a further obligation of further freedom? All right, Vincent?

Vincent: Ya.

MR. NYLAND: Ya, all right ~~Richard?~~ Richard, ~~Richard?~~ Richard? Yes.

MR. NYLAND: So what are we getting into now?

Richard: Mr. Nyland?

MR. NYLAND: Ya

Richard: You a..

MR. NYLAND: Who is it?

Richard: It's Richard still.

MR. NYLAND: YEs, Richard.

Richard: You alluded earlier when you were talking to Griff about a, the fact that the state becomes important rather than the method, and,

that's very close for me right now, somehow. I've been in circumstances where in reading spiritual books or reading All And Everything , I achieved somehow a state which is very close to what I understand to be awareness, when "I" is present, without the attempt to observe myself, to have something observe me. And at those times, it seems that "I" is present for me, but without having made use of the method to acheive that state. And also at other times...

MR. NYLAND: Now wait a minute. Let's stick to that.

Richard: Well, it's simply that it occurs from time to time.

MR. NYLAND: Ya, you have to define now what you understand by state. What is state?

RICHARD: Well,

MR. NYLAND: For me it's only a condition.

Richard: I think I, ya, I agree with that.

MR. NYLAND: It can go over into something else. But the state is a form of energy existing, no more.

Richard: Well, it seems like a kind of purified being.

MR. NYLAND: YA, that is the quality of that being. That is the state of being. And you can describe a state. The question is, what is the state actually capable of doing? A state has to go over into an activity, Richard, it can be wonderful to have a state, for me that is very close to a state of sleep when it does not become moving.

Richard: Well, you're right. The state itself doesn't give me a — information, but it's very close to... I hadn't thought of it in terms of going over into a registraton or an observation, but I think it's like that. I'm closer to that. I make no apparent extra effort, however, they seem to be very close together... without any apparent separation for me.

MR. NYLAND: No, I think a state is only a state of well being. A state in which there is energy of place, I call it.

Richard: But, but, is it, I wanted to introduce the element of timelessness because, the state seems to have that.

MR. NYLAND: Say it again.

Richard: The element of timelessness. This state seems to have that quality of what I would almost call simultaneity.

MR. NYLAND: Ya, it is possible. It may be timeless, as a state as an entity existing in infinity. That is possible. I don't think we know it by experience. Theoretically of course it has to exist and perhaps at certain times it looks as if we have an experience very much like it. But you have started to link it up with Work, and that is not very clear now. A state is a condition in which you are. And the totality of yourself is in existence. And that existence is at that present, at that time of constituting a state, not moving. It is not active. It's a form of inactivity in space existing in infinity. That's all it is.

Richard: I understand that.

MR. NYLAND: But you see it is not the state in which life exists. It is as if in a state, life is frozen. For me it is like absolute zero. It is an existence, but there is no temperature. It only becomes noticeable and in a state of activity, useful. Then it starts to function in a certain way which is corresponding to the expression of life itself in the form of creation of a variety of different possibilities which then can start to crystallize out.

Richard: M, I...

MR. NYLAND: You understand that?

Richard: I certainly understand that.

MR. NYLAND: Ya, a state of being, is a very wonderful state to be in. But I've said that state of being has to have an "I" which later on after it has fulfilled it's function can leave the state of being. But for the time being that what we are has to have an "I" in order to activate the three centers out of which the state of being has resulted. The activity of the three centers in combination with each other can form

an homogenous state of being. But then that state of being is a stepping stone towards something that is higher. Or it again decomposes or separates out into different forms of activity. And leaving it at a state of being an "I", I said the other day, sitting on the throne. This "I" requires an activity, because the "I" is aliveness par excellance, in the sense of objectivity as far as we know.

Don't stop at the state of being, or a state. It must be active, otherwise, it does not fulfill the requirements of the manifestations of life in the universe.

Richard: O.K. Thank you.

Mr. NYLAND: All right, o.k.

TURN TAPE

MR.NYLAND: You see philosophically it was the state of God before he noticed that he was eaten up by Heropass. And it is alwasy that kind of an open question. What is infinity? Is it something that does not move? Or is it necessary for the realization of its existence to go over into the activity of a creation? Now let's have some more questions.

Vicki: Mr. Nyland? (Mitchell)

MR. NYLAND: Ya.

Vicki: Ah, this is connected with what Griff was talking about. But at the time I make attempts I seem to be more interested in freedom than self-knowledge. And I don't have the two coordinated right now. It seems like it's too vague to try to have and too hard to have an "I" observe the life. That I need to have it - something more definite for it to observe and that's the point of having the body.

MR.NYLAND: That's right. ____ its a question of freedom, well then you have to define also the bondage. Otherwise you don't know why you want to be free from body.

Vicki: Well, I get confused when I hear talk about self-knowledge and form. They are not to me the same thing,

MR. NYLAND: Now Griff, can you explain that now to her?

Griff: Can explain what?

MR. NYLAND: Repeat what you have said.

Vicki: Well, in hearing him talk I got confused about having "I" observe the form and wanting self-knowledge, because self-knowledge is like watching myself manifest, my personality. And usually at the time that I'm trying to do that I'm not trying to have an "I" presnet, it, perhaps I'm under the influence of having Worked and I'm a little looser and a little less identified with he way I behave, but,..

MR. NYLAND: Griff, can you help now?

Griff: Well, one thought, that comes across my mind is that, if I'm seeking freedom through Work, then my motivation would come from my bondage, for that. I mean obviously if I want freedom then there must be something unfree about myself.

MR. NYLAND: Ya, but what function does the self-knowledge play?

Griff: That should be the key to freedom, I would think.

MR. NYLAND: No, you have to connect that because that's just a few words. Self-knowledge could mean that you are bound. It is not the key to feedom.

Griff: Well, I think it's a difficult question because I'm, I sense that something is wrong with myself and I seek to be free of that wrong condition.

MR. NYLAND: I think that's right. So the question of self-knowledge is really to see that something is wrong.

Griff: Perhaps motivation links up with that.

MR. NYLAND: Ya, the reason for freedom is that I find out that I am bound. The self-knowledge is necessary to find out, what is bound. And then to find out why it is bound.

Vicki; Well, I want that slef knolwledge to be true and impartial. And to have that I have to have little "I" see those things, but I am not capable of that yet so right now...

MR. NYLAND: Oh, wait a minute. Why aren't you capable of getting a little bit of self-knowledge that is objective? Why can't you have an experience [redacted]ness for one second or a moment.

[redacted]ll, usually when I try to do that, I, I have to make the con- [redacted]simple as possible. And I can't introduce that while I'm all ca[redacted] my personality. And it's exactly those things that I really would like to know more truth about. But I can't introduce "I" because it seems too complicated at the time. And I'm usually caught up in my personality.

MR. NYLAND: Now who can answer her now? Why can't she have an "I"?

Charlotte: Mr. Nyland?

MR. NYLAND: Ya.

Charlotte: Charlotte.

MR. NYLAND: Ya.

Charlotte: May I try to answer this in a round-about way?

MR. NYLAND: Ya, you say what you want.

Charlotte: I've been concerned with the question of life and form, I think for a long time and I've asked you many times about it and my problem was being too concerned with form, and not about life. However, when Vicki brings up this question of self-knowledge, it seems that, as long as I'm on Earth, life has to be manifested in form and therefore I observe the form in order to gain truth about it. And what I learn about the form-on the one hand, there seems that there's two kinds of knowledge. One is objective knowledge which "I" can recognize, and there's also subjective knowledge which my ordinary personality sees.

MR. NYLAND: You follow her, Vicki?

Vicki: Yes.

MR. NYLAND: Good.

Charlotte Lee: I, in observing my body, I try to put my body into different manifestations and in effect the life is manifested in a form which

takes on a, in other words this question with me has been one of flexibility as well. That I must use my body as a laboratory to exercise in such a way that I can observe it, and recognize the form in it, when it takes on different stances. And through this, I, That seems to be as far as I've gotten, Mr. Nyland.

MR. NYLAND: No, it is all right. It is all right. When you keep on observing your body, you gradually get more and more knowledge. When I'm interested in myself as I am and I now see for the purpose first of setting it free. I have to know why it is bound. And for that I have to know the particular properties of the body itself. Because if I don't know why I am bound, I will not know what to do with this "I". In ordinary life, I live simply with my body and it manifests and I think and I feel. And considering myself, I patch together a great deal of self-knowledge about myself which is quite useful, particularly when it has to do with dexterity and ability of the body to produce certain things, even the thoughts and the feelings, as centers, are very useful for me, even if I want to describe it, and describe the properties of myself. The question is always, when I start describing it, I'm not sure that that is the actual truth about myself, because I get, in the description, very much mixed up with the way I feel about it, and I'm not quite certain that that what I tell myself that I am, that maybe a little later I may have a different kind of an opinion. Now the reason for wanting to make sure that that what I think my body is, I use the word awareness, simply by indicating that if there is an awareness of myself there is no further question about the properties of my body. I don't excuse it any more, I don't explain it and I don't particularly, I am free from the associations which the different thoughts and feelings produce. Now that is the reason for the self knowledge, in order to have something that I can work with which becomes dependable. Do you understand that really, Vicki?

VICKI:

Vicki: Yes, but I'm not so interested in the kind of self knowledge of, of a, you know, having "I" see my arm raise above my head. I'm intere ted more in personality. Kind of knowledge –

MR. NYLAND: No, no, it's a question of your "I" starting to function consciously. It Is not a question of your arm. It's a question of giving food to "I" so that "I" can grow. The reason why I wish "I" to grow is by the observation of my body, so that the "I" becomes aware of the existence of myself. And the more I do that, the more this "I" will grow. The purpose is not a further description of myself and my body. It's only to be used for the growing up of "I". Because the "I" will have a very definite task for myself. As I said, the "I" will be associated in some way or other with the condition of my being. But the "I" then will tell the different centers what they ought to do. And this time that kind of knowledge comes from "I" as conscious and consciencious knowledge. So that then, what is my body, can start to function in a very definite way, sometimes I say, I hope, a little bit more objectively. I need self knowledge, not for the knowledge itself, because about that I really don't care, particularly when it has to do with my body. But I am interested in that what I call "I" which I beleive can survive my body. For the purposes of Earth, it doesn't matter so much if I'm unconscious, and I have a great deal of that kind of that kind of unconscious and very useful knowledge of myself. So even if I move my arm because I know that I'm not interested in the movement of my arm it is all right, it is alive, and it is functional. But the real reason why I want to have this observation process go on, is because I want to create something of a different nature that I call conscious and consciencious. So that's the purpose, ~~and~~ also if you don't see it that way, you will always get stuck in a little bit of an observation of your body. Because the truth will only set my body free, not the existence of the body itself, in all it's different functions, will never give it freedom. Your freedom has to come from a level which is higher, ~~is high~~ which

and I use my body in the condition in which it is and happens to exist as a form of life to be accepted by something that I call objective. This you have to, to try to see what is meant by it. It has nothing to do any more with your thought or your feeling. It is just a state in which you say, this now, "I" is aware of me existing. That is how one begins. But it must be the total acceptance. If you walk, many times, I say, if you close your eyes while you walk, something can remain aware of your walking. The body itself, only, walking, and no more. You have got to try that many many times. Is that a little clearer?

Vicki: Yes.

MR. NYLAND: But you must do it. It's not theory. It is really the the, the aim for oneslef to see what you are. Like you do in ordinary life. You can relate very well what you have been, and what you did, and how. And it is only that particular process that becomes refined when it takes on objectivity as a color. There are many ways of explaining theoretically but there is no reason to do it. I keep on considering myself as I walk, as I do this, as I shake hands, as I talk, and so forth, and I reduce gradually all kind of interpretations as a result of my feeling or my thought to nothing. And with that I come to a statement of my being, now observing that what this body is. Will we leave it at that?

Vicki: Yes.

MR. NYLAND: Huh?

Vicki: Thank you.

MR. NYLAND: Is that all right, Charlotte?

Charlotte: Yes, um, yes..

MR. NYLAND: All right.

Charlotte: Well, no.

MR. NYLAND: What is it?

Charlotte: I just wanted to mention this, mainly because I, I can understand how acceptance is necessary and it seems to be the key to

self-knowledge in--in what I've experienced. What is necessary for me right now is--is to review for myself some sort of overview of why I'm alive. I don't want any answer to this. I mean, this is something only I can do.

MR. NYLAND: No, I think you're right.

Charlotte: But I just want to make that comment because that seems to be t the concern that rises up in me when you talk.

MR. NYLAND: It's all right, Charlotte, because one starts to question when you have facts of yourself of an objective kind. And even if you can define ~~them~~ it, you still will ask, what for? And you start to look at your life them. You have all the information on which you want to build and can build, but you're not building yet. And be satisfied for the time being by the continuation of the 'I', remaining aware of yourself in a variety of different kind of manifestations or forms of behavior, and gradually introducing that 'I' into that what is observing your feeling as it is ~~[illegible]~~ operating. And the 'I' observing, that is, becoming aware of the functioning of your brain. All--this 'I' remaining objective in regard to any kind of activity in any one of the three centers. Continue with that. You will not find the solution to what your life is worth, but you will get much more perspective on the possibility for which your life can be used.

All right?

Charlotte: Yes.

MR. NYLAND: Yah, so what - huh - what other pro blems or different ways of looking at Work?

Tom Cameron: Mr. Nyland?

MR. NYLAND: Yah.

Tom: It's Tom.

MR. NYLAND: Who?

Tom: XXXX Tom.

MR. NYLAND: Yes.

Tom: It seems that--that after a certain point, Work becomes a search for a suitable expression. And I was just wondering if you could shed some light on that area.

MR. NYLAND: You can only express what you feel you ought to express when you know exactly what the properties are of your body and your feeling and your mind. There has to be an authority, and then that what is being used by the authority as a tool for expression, you have to make sure that you understand the tool. That you can rely on it. That the tool itself has no wish of its own. I can tell my body that it ought to do this and under a certain pressure it will do it. But when there is in the body something that really doesn't want to do it, I still have a conflict within the body. I can make myself feel certain things. I can say yes I ought to love my father and mother. And within my feeling there is an objection because it doesn't come natural and I still love myself a little bit more and I don't want to go out of my way and even sacrifice myself. But I can make my feeling do it. And I can even go as far as manifesting as if I care for them. It is not real and I know it. And the question of the mind is even much better to be understood. I can tell my mind not to think. I can tell my mind, even to give a command to the body from the forms of thought where I do not agree with, but still I do it. But the conflict remains in my mind and in the activity of the mind. And as a result, I'm not at all homogeneous. I just am a little bit put together and patched up. And I have not even the ability of saying that I can do or express anything as long as there are conflicts in any one of the three centers. So that is the process one has to go through first, is to be in full command of that what is an activity, in any one

of the centers. It means that I have to be free from them. I have to understand them for whatever their capacity is, and I have to have enough of a wish with understanding to tell them what they do.- What they have to do. And many times I don't know how to tell them and I leave it to the three centers to just play their own part as well as they can and I hope for the best. But I surely am not conscious and not conscientious. So it is all right to wish for it that you want to express, but what are you going to express in the first place that is worth while? In the second place, how can you count on that what is the desired for the expression? And how are you sure that that what you are as a person is going to conform to the orders from an "I"? Its a long process, Tom. It's all right to say, that is what I would like. Yes, that's true. I would like to go to heaven.

Clay: Mr. Nyland

MR. NYLAND: Ya.

Clay: It's Clay.

MR. NYLAND: Yes, Clay.

Clay: I, I understand what you just said to Tom and I've found that I-I just found out that one of the biggest problems in my Work attempts has been that for years I was trying to find something in my personality that would be impartial to my personality, instead of trying to create something that could be impartial.

MR. NYLAND: ya, Clay.

Clay: ai In my I as a personality was trying to be impartial to me instead of trying to create something impartial and "I". Now that I've realized how wrong I've been I feel that I'm beginning to Work for the first time.

NR. NYLAND: I think you are right Clay. In the land of the blind only one I (eye) is king. All the blind people are all equal. All the ~~selves~~ cells of the personality are equal to each other even if they have different kinds of functions. Because all of them are unconscious. The personality as it is

in an unconscious state has no particular part in itself which can function even, function even consciously. It, all is the same. It all stays on a horizontal plane. It's only by the creation of something that I make, on the part, on the part of myself wishing, wishing for it and knowing how, or by something that comes down from heaven like God, who can help me if he were there. But that is my problem always. That I believe that if I'm sincere and I keep on trying, and trying that I finally will reach a point in which I become objective. Or something in me becomes objective. It's only after a long period of life when the different experiences become so monotonous that I know all about it, That there is nothing really anymore that surprises me, That I know already from the very beginning the total mechanicality of everything, and I have no further interest in it. Because I don't wish it to be different, because I already knew what it is and I can ascribe to it exactly. I can describe even the state in which you are and the properties of it.

That is a form of maturity that comes to a person who lives a long life. And then because of that length of life, they develop an attitude in their being towards themselves and that kind of freedom. And then there is nothing new under the sun for them anymore. But they are then mature. And I've said several times, Mathusella was one of those men. But for us ordinary beings and living the way we do. And being involved in such a trememdous variety of different ways of expressing, And all the different things that we become influenced by and we become attached to, all of that of course affects us in such a way, that wherever we try to feel or to think in a new way, we cannot do it. All the time we are mixed up with that what we wish and it is not left to anything else even to tell us. Unfortunately we become so completely closed up. And as soon as we start to think that we know what's good for one, and we say, well that is the way I'm going to do it because that's the way I want to create my world, I have absolutely no

guarantee that that is really the world for me. It is a world I can create, but it doesn't mean that that is the form which, in which "I" would have a chance to grow up. I'm so afraid of many of such statements, That they lead definately to a continuation of my self-centeredness. And that I cannot help because I am bound. That is the condition in which my life happens to be. And the realization that it will not lead to anything, but that I have to do something quite fundamental which is like stepping up, a, to get away from the horizontal plane of unconsciousness. It's the only way by which something of a higher nature can exist in the presence of me and then because of it's higher quality, it can tell me more of the truth about myself. I think you are right Clay. Keep on Working now, because once having seen, once having tasted the wine of truth, I will never get drunk anymore.

Heather O'Connel: Mr. Nyland

MR NYLAND: Ya.

_____: I, I have some kind of a thought about what Clay said. I don't know exactly how to phrase it.

MR. NYLAND: Nobody can understand, you mumble and mumble.

_____: Well, I'm not quite.

MR. NYLAND: Make it clear.

Heather: All right. I have the feeling that Clay, I no, I have to ask you. When you made attempts Work attempts for several years, I have a feeling that you were sincere and really tried and, and tried to apply with the method that you knew as best you could, and then I remember you said you went through a stale period for several months and now you are, you've realized what work really is. And I, I think there's some I'm afraid that there is a danger in that for myself because I, I, I really think you tried to do your best and really tried to be honest and sincere and really tried to Work for all those years, or I don't think you would have done it. And I, I have the same feelings about my own Work. I try to do what, apply the, you know the

methods of a Work attempt as best I know how and from what I've heard on tapes and what I've read and really tried to be sincere. But there seems to be some danger there, that I would just be wasting all my time.

MR. NYLAND: What's the danger?

Heather: Well, that I might be doing it wrong. You know, for several years she made attempts—

MR NYLAND: Ya, that's right, that's right. The danger always exists, that youreally do not know how to destinguish between awareness and thought.

Heather: Ya, so.

MR. NYLAND: You have to do it many times. Finally,

Heather: But what I wanted to know from Clay was maybe there's some key that she could tell me.

MR. NYLAND: Yes, and maybe, maybe you are many times on the wrong road.

Heather: Ya, I know, I know.

MR. NYLAND: And then you have to make a detour. All I hope you see is that in such efforts that you don't fall in a precipice. There is definately a danger in doing the things wrong, and misinterpreting them, but that, I think is inherent in any kind of practice. You know you play piano and you have to hold your hands in a certin way and then the teacher comes along and says oh, it's all wrong. You have to stretch your fingers out. Then another teacher says, well that's not it works, you have to work from your elbow. It's always the same thing. Who tells you that the I Ching is always well interpreted? You throw them, and you come to a conclusion, someone else does it and comes to a different conclusion. All the different statements, many of them in any event, of esoteric knowledge can be interpreted in a variety of different ways. Darling, it's inherent in any kind of acquisition of any kind of method. Any kind of wish to understand the secret of the universe. It's not easily opened. The doors are not, they are rusty even. And you don't have a key, you don't know how to make it, and when you, when you try to put it

into the lock, you are blind.

Heather: Yes, but the very best think I can try to do, is keep on trying to verify.

MR. NYLAND: Ya, keep on going darling, keep on going. You'll verify it, that's right. That is the one thing you can do. Verify, that what conclusion you reach is actually so, and start to question it. What it will have to give you is quite definately a knowledge and gradually a control, an understanding, an insight, a lightness, a wish to continue to live and to see that there is adventure in finding out what you are. Those of course are results, and you can always verify it. But if you continue to remain cantankerous or you fly off the handle or that you really feel this and that about yourself and you cannot get rid of it, you're quite sure that you are not Working the right way. You have fight until you find it. A dog doesn't find a treasure in the on the ground you know, right by scratching a little bit with his front paws. He has to go quite deep before he gets the treasure, you know that. And the dog in that process becomes God.

All right now, We can sympathize, you know?

Betty: Mr. Nyland?

MR NYLAND: Wwe all dig Holes. Ya, what else is there?

Betty: Mr. Nyland?

MR NYLAND: Ya.

Betty: It's Betty.

MR NYLAND: Who?

Betty: Betty.

MR NYLAND: I don't hear her.

Betty: It's Betty.

MR. NYLAND: Go ahead

Betty: It's Betty.

MR. NYLAND: Ya, Betty, of course, ya.

Betty: You've mentioned it a little tonight, and I was taking one of the suggestions you made Saturday night about making your conditions, so as, that it would give you the best opportunity for seeing yourself. And from listening to everything tonight, I wanted to know how, how you can really know that? I mean, cause you could be blind to everything.

MR NYLAND: Ya, that's right. But you will find out that you are blind. So you will want to open your eyes, so you make an attempt to open them. It's a good think that you find out that you are blind. Lot's of people are blind and don't know it. And if it isn't blindness it is being asleep. As soon as there is a desire on a part of a dream, day dream I call them simply, of realizing what you are and having in mind something that you would like to describe, something that you would like to become, and you see the tremendous difference there is between one and the other, it might encourage you to want to become different from what you are now. That is what I call the dream. And the dream is when you wake up of it you find yourself unconscious, and then you say, but I'm really asleep, but still there is the reminisence or that what is remembered of that what is, was the dream, and that gave you an idea that there might be a possibility which would lead you out of this form of bondage. Then I think one starts with that. And you say, but I am going to find out what is what. So since it is very difficult in the beginning and the little "I" is very small, I do exactly the same as when I try to walk and I am a little child, I start crawling. I can't even stand up. And when I can stand, and walk a little bit and someone holds me by the hand, I can move my feet. As soon as the person who holds me lets me go I fall down. But when I once can stand up, I don't take big steps. I just take a little bit, and a little bit and a little bit and day after day, finally I learn. That's the way I happen to create conditions for my "I". I don't start in the middle of my ordinary active- activity in life. It is so utterly nonsensical, and we do it all the time. I do it when I just start

my day. ~~When~~ And I get out of bed and I walk to the bathroom very slowly. Maybe I can then at that time command certain things that I call an "I" aware of me, walking, but slowly. That I can keep track of my movements. That I don't have to think too much about the movements, my body will move, but that I have energy left over to wish to see that this body is walking. And to see that that walking is just ordinary and nothing that I want to describe about it, nothing that I want to change. It, my body, is just walking.

Those are the conditions that are very simple, and there I start. I start with a little "a", and a little "b" and a little "c". I dream about words that I can manufacture, and then I dream about sentences that of course will make sense. And then I dream about writing essays and a story and a description of conditions and human beings, and I make them do this and do that. And finally I hope I can publish it. And then when I publish it, I hope that whole world will read it. And that the whole world as a result will be ideal. I start with a little piece of paper and a little bit of a ball pen and I just start to make a couple of little scrolls on the paper. And nobody in the beginning will know what I am writing, because it is a hieroglif. I need a rosetta stone in order to decipher it myself. All right Betty?

Betty: I, I, I just wanted to, what you say now puts a completely different light on it, ~~The~~ motivation ~~for~~ of ~~the~~ my question.

MR. NYLAND: Maybe I didn't answer it?

Betty: Well, no, I think you did, well I think that I have a trememdous confusion between, I, I get mixed up too much, my ordinary life and my Work, in the sense that, when you said create conditions to see yourself, when you said that Saturday night, I imediately saw creating my ordinary life conditions. That's how I interpreted it. So that I could have an opportunity in those conditions to see myself.

MR. NYLAND: Ya, I think Betty, that you have to be clever about it, and much

more common sense. If my house is dirty and I want to live in it, I certainly am going to clean it up first. And I open the door and I brush it outside ~~and~~ with a broom, And I close the door quick so that I don't want anymore sand or what ever to come in. But I, I, pay attention first to that what is, so that I can, in a room so that I can sit there without having to get up and take another broom or a dust pan or so. I start cleaning up my ordinary house and I say, I have ordinary things to do and I have to attend to this and that. I attend to them. This is not the time to Work. But then when everything is fine and the children are quiet and I have a little bit of a moment and, this is the time. Don't get up then and start cooking. Sit quietly, as I say. Walk around a little bit.

Betty: Then I wasn't, I'm getting more and more confused ~~by~~ right now.

MR. NYLAND: It's getting worse and worse. I better stop.

Betty: It just seems to be a question.

MR. NYLAND: No, no, Betty it's not a question. It's a question of unravelling a lot of wool that is right there in the bowl in front of you, as it's all mixed up.

Betty: So that it's twofold.

MR NYLAND: You know sometimes, wool.

Betty: Wool, you said.

MR NYLAND: Wool ya, it takes a long time before you have a — Betty: Then it would be two fold. It would be the part that was - Mr N: I think we have to unravel our life first, Betty. I have to come down to such simplicity that I really don't know that my life was made up of such simplicity. Life is a complicated affair of all kind of chemicals. I don't know how many there are now, over a hundred thousand, maybe more than that. Special kind of chemicals, all mixed up, a hell of a lot in my body too. I start to study and want to find out what is really necessary. I come down to the requirements of bread and water. When I'm at that point maybe I can do something.

Now we will leave that philosophy alone? Any More? It is already time, isn't it? Thank goodness. It's all over. I hope you ratain something what we talked about, and that you can profit by it.

So good night everybody.

END

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